

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MAY 25, 1916

NEW SERIES, VOL. XVIII, NO. 21

CONVENTION CLIPPINGS

There are 166 ministerial students in Baylor University, Texas.

Rev. R. L. Powell assisted in a good meeting in the Eighth avenue church, Meridian. There were over sixty additions to the church.

"As the mountains round about Jerusalem" must have been a Scripture often in the minds of those who attended the convention in Asheville.

The morning the convention opened in Asheville, overcoats were in evidence and very comfortable. Some of us had carried our panamas and palm beaches.

From Editor Folk we learned that the regular price of the denominational paper was formerly \$2.60. People who complain now of the price, generally do not wish it at any price.

The suggestion of M. H. Wolfe, of Texas, that the Sunday School Board give away money only upon the authority of the convention seemed to find a favorable echo in the convention.

The Baptist and Reflector recently cut off several hundred delinquent subscribers who had failed to pay attention to notices sent them. The Alabama Baptist cut off a long list of preachers for the same reason.

Mr. Harry L. Strickland has resigned as Sunday School missionary of Alabama. He was a few months ago asked to take similar work in Texas, but declined. He is one of the native Mississippians who have made good in other states.

Editor E. C. Routh, of the Baptist Standard, said he got twenty letters expressing appreciation of the papers' being continued beyond the time of its expiration to where he got one complaining that it had not been stopped at expiration.

One editor reported, that to satisfy a brother who thought everybody would take the paper if it were put down to one dollar, he allowed him to secure them at this rate, if he would get twenty. At the end of twelve months he came back with one and that was his own.

One of the "sights" of Asheville, beside the mountains round about, was a big fat negro man, blind, who was led about by two very fine large geese who seemed to understand their business. They often spoke to the delegates as they passed, apparently sure that the brethren would understand. Of course they were advertising "goose grease liniment."

The vote to appoint a committee to consider for twelve months the propriety of combining the Home and Foreign Boards and report at the next convention was adopted by a unanimous vote after a most vigorous and protracted discussion. All of which goes to show that earnest and open discussion is a most healthful way to arrive at satisfactory conclusions.

There were this year 343 men in the Southern Baptist Theological Seminary, the largest number in its history, and there would have been more if financial help could have been given them. During the year five books by the professors have come from the press—two by Dr. Robertson, one by Dr. McGlothlin, and one by Dr. Carver. A number of books have been added to the library, contributed by Mrs. J. Lawrence Smith, of Louisville, and Mrs. G. A. Lofton, of Nashville. Aid has been given to 190 students from twenty-seven states and from England. From Mississippi there were nine men who received aid.

That the convention had both courage and conservatism was shown by the introduction of such resolutions as that of M. H. Wolfe and G. W. McDaniel, and their careful consideration after reference to wise committees. The first recommended that there should be one central committee to foster and direct the various departments of the convention's work. The other recommended dropping one of the foreign mission secretaries and all field secretaries and that the mission journals be consolidated, to be published by the Sunday School Board. No action was taken hastily. There was nobody excited, but all were deeply in earnest.

Others might not be so much interested in it, but the editors found about as much pleasure in the meetings of the newspaper men and one lady as in everything else at the convention. Miss Mallory, representing Royal Service, was the only lady present, and read a paper that greatly interested the brethren. Other discussions were very helpful and furnished much of the fellowship and information which a paper man longs for and profits by. It was the opinion of those in this meeting that if the papers are to publish all information about the meetings of the convention, the hotels, railroads and all at their own expense that an exchange of courtesies might be had in the way of entertainment. *Verbum sap.*

The convention goes to New Orleans for next year. Now let 500 people from Mississippi prepare to go. We hope that the Morning Star, a Catholic paper published there, which had a spell of rables last year when the convention opposed the political aggressions of Rome, may attend and experience a change of heart. There is no place in our territory where the convention is more needed than New Orleans. Prayer ought to go up for twelve months that a great blessing may come to that city and an evangelistic campaign ought to accompany the convention. Instead of evangelistic conferences in some room out of sight, there ought to be gospel preaching on every street corner where a crowd can be assembled. Let's not talk about evangelism, but do it. Here is opportunity for what the brethren call a clinic, which just means bringing the sick of soul on beds to Jesus for Him to heal them through the ministry of His servants.

The report of the convention again this year is written by Rev. Martin Ball. Nuff sed!

One of the restaurants in Asheville had out the sign, "Welcome Baptists—Come in, the water's fine." Many went in.

The address of Rev. Harry Leland Martin, delivered at the Seminary banquet at Asheville, is promised to The Record readers in an early issue.

The convention was called to prayer for one hour, beginning at 8 o'clock, Friday morning for the Lord's help in this time of financial distress with our boards.

Any lady who has to cover her neck with her hand while in the presence of gentlemen, because of scarcity of clothing, is putting too severe strain upon her modesty.

On the windows of a pawn shop in Asheville in gilt letters was the sign "Unredeemed Pledges." We wondered if they had gotten hold of any Mississippians' pledges to the hospital or to education.

The hotels in Asheville are not provided with screens. They have no mosquitoes to contend with but they might have fewer flies in the houses if they would have a screening ordinance and enforce it.

In Georgia the women gave \$8,000 more to home and foreign missions than the men. In North Carolina the increase over the year before was due entirely to the women. The decrease from all sources for foreign missions was \$18,000; for home missions, \$21,000.

Several people went away from the convention wearing less jewelry than when they came. A missionary collection came along and they went into the sacrificial melting pot. Others might have followed their example, to the increase of their joy, and there are many who did not attend the convention who would be helped by an experience of that kind.

The Mississippi preachers who preached in or near Asheville during the convention were: J. L. Vipperman, E. D. Solomon, J. B. Lawrence and W. A. McComb. Those who served on committees were A. V. Rowe, E. E. Dudley, J. B. Leavell, I. H. Anding, J. L. Vipperman, N. W. P. Bacon, W. A. McComb, E. T. Mobberly, R. L. Breland. There may have been others in both cases, but we failed to get their names.

The Foreign Mission Board made it plain that they do not propose to forsake any of the churches on the mission fields leaving them to the care of other denominations according to the program of the comity and co-operation plans of the union brethren. As the secretary put it, "We are committed to a Baptist gospel and a Baptist program." But this means that we must assume the financial responsibility and pay for it ourselves.

Southern Baptist Convention

ASHEVILLE, N. C., MAY 17, 1916

Reported by Martin Ball

Comfortable and convenient railroad schedules and through trains from every point of the compass made a pleasant journey to Asheville. No one could desire more charming scenery than can be found in the glorious mountains of Western North Carolina. Asheville is situated on a vast plateau 2,900 feet above the tide-water. It is surrounded by the Blue Ridge mountains. For many years it has been known as "The Land of the Sky." Certainly it is one of the most beautiful sections of all America. There are quite a number of peaks towering between 5,000 and 6,000 feet high. Mt. Mitchell, the tallest in Eastern North America, is 6,711 feet high. Asheville is the commercial and tourist center of this wonderful section. The rugged and verdure-clad mountains are traversed by trails, running through rocky ways affording opportunities for walking and horse-back riding, taking in the rich fresh life-giving ozone.

Reaching Asheville Tuesday afternoon, many messengers were anxiously looking for the Entertainment Committee, but every one was speedily located in a delightful home.

Tuesday night arrangements had been made for the New York Symphony Orchestra to play and sing at the auditorium. The building was crowded to its utmost capacity. The selections were taken from "Elijah." The chorus was composed of eighty-seven voices—men and women—accompanied by sixty musical instruments, all in perfect accord. It was a most charming season.

At 3 p. m., Wednesday, the sixty-first annual session was called to order, singing "All Hail the Power of Jesus' Name" and "Higher Ground," led by Gospel Singer Wolslagel.

The devotions were led by our venerable brother R. C. Buckner, superintendent of the Buckner Orphan's Home, of Texas, and President Lansing Burrows announced that it would not seem right to proceed further with uniting in singing the great convention hymn, "How Firm a Foundation, Ye Saints of the Lord." Dr. W. L. Pickard, of Georgia, offered prayer. These two brethren, in their petitions, seemed to realize the great crisis which faces us now. The tabernacle was well filled. It was estimated that above 5,000 gathered in the tabernacle at the opening session. The Home Board quartet consisting of Scholfield, Wolslagel, Reynolds and W. P. Martin, sang.

The secretaries announced that up to the time of the opening of the convention, 1,045 in Class I and 145 in Class II had registered and hundreds of others were anxious to register.

Dr. W. W. Landrum, of Kentucky, nominated Dr. Lansing Burrows as president of the convention. He spoke of Dr. Burrows' history as a brave Confederate soldier, of his beautiful home life and his continuous labors for the convention.

O. L. Powers, of Louisiana, nominated M. H. Wolfe, of Texas, Vice-President Henning appointed as tellers, Shelbourn, of Alabama; Shipman, of Mississippi; Inlow, of Tennessee; Stone, of Louisiana; Scott, of Kentucky; Crump, Lloyd T. Wilson, of Virginia; and J. Benj. Lawrence.

The president announced the convention was ready for nominations for vice-president, when B. C. Henning, Virginia; John D. Mell, Georgia; J. C. Stalcup, Oklahoma, and J. Benj. Lawrence, Mississippi, were elected. The present secretaries were elected, the president, on motion, casting the ballot, O. F. Gregory, Maryland, and Hight C. Moore, North Carolina. W. P. Harvey, of Kentucky, was re-elected auditor, and George W. Norton, of Kentucky, treasurer. The committee on order of business presented

a report for the direction of the work of the convention which was adopted.

The board of trustees of the Seminary at Louisville, Ky., reported several vacancies in different states, but none in Mississippi.

Dr. Lansing Burrows was re-elected president of the convention. M. H. Wolfe, of Texas, was nominated and made a fairly good race.

A committee, consisting of J. B. Gambrell, Texas; J. M. Filcher, Virginia; J. J. Taylor, Georgia; M. D. Jeffries, South Carolina, and Walker Dunstan, Virginia, were appointed to confer with the local committee as the best place to hold the various sessions of this convention. It was decided to meet at the auditorium for the day sessions and the tabernacle for the evening mass meetings.

Dr. C. B. Waller, pastor of the First church, Asheville, presented Judge J. C. Prichard, a member of his church, and teacher in his Sunday School, who delivered the address of welcome. Judge Prichard said in part:

"We are honored by having this representative body of Baptists hold their annual convention in our city, and I assure you that it is a source of great pleasure to the entire people of this section to have you with us. The people of the nation appreciate as never before the fact that the churches constitute the chief corner stone of our government and that without their benign influence our government and its institutions would share the fate of that in the past in many communities, the influence of those engaged in evil ways was considered of the greatest importance, and the Christian, as a general rule, was deemed to be a necessary incumbrance, tolerated but not to be encouraged.

"In those days, the protest of one evil-minded person against a proposition, which had for its object the advancement of the intellectual, moral and spiritual uplift left in darkness those nations whose people refused to recognize the existence of an All-wise Being. At a time not far distant the spiritual condition of the people was more effective than the demand of a great number of Christians for the same, and this was due to the fact that evil-doers were organized and of one mind in regard to anything calculated to effect their business. On the other hand, there was a lack of unity among the Christian people, but now they recognize, as never before, the importance of organization and co-operation, and I thank God that it is an acknowledged fact that no section, however remote, can prosper in the true sense of the word, nor, by state or municipal government, guarantee protection to life and property, without the establishment and maintenance of churches. As a result of the efforts of the various denominations we have more churches, Y. M. C. A's, Y. W. C. A's, schools, colleges, universities, home and foreign missionary societies, than at any other period in our history, while we have fewer skeptics, race tracks where gambling is permitted, bar-rooms, gambling dens, dance halls, and other evil influences than ever before.

"While the progress that we are making is phenomenal, nevertheless, we have not, as yet, reached the point where Christian influence predominates as it should. Many Christian fathers and mothers permit their children to engage in amusements of a questionable character in order that they may shine in what some people are pleased to term 'fashionable society.' I fully appreciate the fact that amusement is essential to the child's development, but I much prefer the innocent amusement which develop manhood and womanhood upon a permanent basis without in the slightest degree injuring the physical and

moral being of the child. Christians should take a lively interest in the social life of the community, and thereby exert their influence to create a healthy moral atmosphere wherein our boys and girls can mingle and thus develop the graces without incurring the risks incident to many of the modern forms of amusement.

"We Baptists are justly proud of the achievements of our denomination. Some time since I had the pleasure of listening to a very able sermon delivered by our Brother McDaniel, of the First Baptist church, of Richmond, in which, among other things, he said:

"To be well born is to enter life with an advantage. Baptists are justly proud of their beginning—the New Testament. They have an ancient and Scriptural origin.

"We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the apostles, but our marching orders are the commission, and the First Baptist church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ.

"Character is determined by ideals and achievements. If we would determine the place of Baptists, we must consider their historic greatness, their heroic fidelity to human liberty, and their part in the life of the world."

Baptists Pioneers.

"Baptists have been pioneers in so many fields that to enumerate these might seem to assume a spirit of braggadocio. But the statement of undisputed facts must be taken as dispassionate and impartial. Baptists have always been champions of civil and religious liberty. Roger Williams, who took ground in advance of his Puritan compeers on the subject of personal liberty, being banished from the colony, went to the present site of Providence, Rhode Island, where he founded the first Baptist church in America, and the first commonwealth on earth in which there was absolute civil and religious liberty. The framers of the Constitution of the United States caught the spirit of Roger Williams and, as a result, we have a country which has been the refuge of the persecuted and oppressed of all nations. The article on religious liberty in the American Constitution was introduced into it by the united efforts of the Baptists in 1789.

"President Washington, in referring to the stand taken by the Baptists of Virginia in favor of religious liberty, said:

"I recollect with satisfaction that the religious societies of which you are a member have been, throughout America, uniformly and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious revolution."

"Brown University, the first college in the middle states, and in the front rank of American institutions of learning, was founded by Baptists in 1764, and the charter requires that the president shall be a Baptist.

"The first real college in America for the higher education of women—Vassar—was founded by Matthew Vassar, a Baptist. Other colleges for women have since been founded, but the 'primacy of Vassar is far more than chronological.'

"Abraham Lincoln attributed all that he was to a Baptist mother. Lloyd George, the most influential man in Great Britain at the present time, is a Baptist.

"Such is our honorable history. Our record is clean upon the separation of church and state. Having given to the United States religious freedom, at the cost of their property, their liberty, their good name, and their lives, it is the chief glory of Baptists that, suffering all martyrdom

themselves, they never yet have persecuted others.

"So, age by age, the place of Baptists has been with the pioneer of humanity. On many a field of battle and of blood, the banner of civil and religious liberty has been borne aloft by Baptist hands. And if their principles are now the possessions of all people who read and think, and their passionate love of liberty the native air of this great land, it is because these principles have been built into the essential structure of human thought by generations of heroic souls who held the Baptist faith.

"The one-time heritage of the Baptists is now the wealth of the world, but Baptists had to die to preserve it for us.

"The total number of Baptists in Continental Europe is 621,765; the number in the United Kingdom is 416,125; in the United States, 6,179,622; and the grand total of all the world is 7,252,281. The increase in the United States in the last decade was from 4,600,799 to 6,179,622; the increase in the past decade throughout the world was from 5,682,819 to 7,252,281.

"There are in the United States, according to reports for 1915, 35,779 white Baptist churches, and 18,456 colored Baptist churches, making a total of 54,235. The Methodists have 62,430; the Presbyterians, 16,940; the Lutherans, 16,225, and the Disciples, 11,140. This makes us second in number to the Methodists, and about three and a half times as large as the other leading denominations.

"In 1800 there was one Baptist in every fifty-three persons in the United States; in 1850, one in every thirty-two; in 1900, one in every eighteen; in 1912, one in every seventeen. From 1850 to 1900 the population of the United States increased three and a half times, while the Baptists increased almost six times.

"Today the Baptists have more money invested in property and endowments for educational interests than any other religious body in the land. They have ten great theological seminaries, more than two hundred and fifty universities, colleges and secondary schools, which are today valued at not less than \$85,000,000. There are in attendance 55,000 students, exclusive of those in schools on the foreign fields, and the libraries of these schools contain more than 1,000,000 volumes.

"When we consider the magnificent record of our church in the past, and the splendid endowment of the present, we are reminded of the fact that it will require united effort on the part of our people to meet the grave duty that rests upon us as a denomination to secure a continuation of the progress of our church, and thus widen the sphere of our influence at home and abroad.

"The first Baptist church organized in the South was the First Baptist church of Charleston, S. C., which was organized in 1683—233 years ago. The first missionary work of Baptists was done by the Charleston association in 1755—161 years ago, in the neighborhood of the Sandy Creek church in North Carolina. The Sandy Creek association was formed in 1753.

"Baptists were pioneers in all our southern country, not only in settlement, but in advocating civil and religious liberty. In Virginia and the Carolinas they were especially active. Daniel Marshall of North Carolina, Benjamin Watkins of Virginia, and Richard Furman of South Carolina, were especially active as Baptist ministers in advocating religious liberty, and stirring up the people to throw off the yoke of English tyranny. Lord Cornwallis offered a reward of £1,000 for Richard Furman's head, remarking that he feared the 'prayers of that man more than the armies of Sumter and Marion.'

"In Virginia, Baptists were imprisoned for their convictions, but they continued to preach; often through jail bars to the people gathered in jail yards, and mighty has been the harvest of that sowing. Through Roger Williams in Massachusetts, and these old pioneers in the South, the foundation of civil and religious liberty were laid.

"From 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000—sixty-one per cent; the number of churches, 18,963 to 24,388—twenty-eight per cent; and the baptisms from 73,000 to 151,000—one hundred and five per cent. During the same period the contributions to missions increased from \$390,000 to \$1,750,000—three hundred and fifty-three per cent; and the total gifts of all objects from \$3,069,000 to \$13,074,000—three hundred and thirty-three per cent.

"Baptists outnumber any other Protestant denomination in Alabama, Arkansas, Florida, Georgia, Louisiana, Maine, Mississippi, North Carolina, Rhode Island, South Carolina, Tennessee, Texas and Virginia, while in each of the states of Alabama, Georgia, Mississippi, North Carolina, South Carolina and Virginia there are more members of Baptist churches than of all other denominations.

"I have been commissioned to extend an old-fashioned North Carolina welcome to the members of this convention, which is intended to mean everything that hospitality implies. In addition to our most cordial greetings, we are prepared to show you some of the finest scenery in the world and give you an opportunity to drink some of the purest water that ever gushed from a mountain-side. The people of this city are noted for their hospitality, and we want you to understand that it is our purpose to do everything possible to make your sojourn in our midst one of pleasure and comfort. Our various religious denominations are working in perfect harmony.

"This, I verily believe, is as God intended it should be. The militant hosts are presenting a solid front in their attack upon the enemy, and my prayer is that we may, by concerted action, sooner or later accomplish those things which will insure the spiritual, intellectual and moral development of all the people.

In conclusion, permit me on behalf of the governor, the mayor of this city, the Baptists and all other denominations, and our people generally, to extend to you a most cordial and hearty welcome."

President Burrows called on Dr. W. A. Hobson, of Florida, to respond. He was very happy in his response. He said:

"It is good to be here—good to breathe this mountain air. It is good to be up here and sit on the mountains of physical atmosphere and spiritual inspiration. We are Baptists. That means we are a brotherhood rather than a sect. Baptist spirit is the spirit of brotherhood. We believe in the great fundamentals that go into the making of manhood. We do not put place above character."

An abstract of the report of the Sunday School Board was read by Dr. I. J. Van Ness and of the Foreign Mission Board by Secretary J. F. Love. These reports were referred to appropriate committees.

Following the reception of abstracts and reports of the boards, Rev. W. W. Landrum, D. D., of Louisville, Ky., was recognized and in gracious manner presented to the convention an oil painting of Rev. R. J. Willingham, D. D., for years the corresponding secretary of the Foreign Mission Board. Dr. Willingham died in December, 1914. This painting will hang on the walls of the board in Richmond, Va.

Convention Sermon.

The tabernacle was not nearly large enough to seat the immense throng. There was not standing room and hundreds went away disappointed. The singing was led by Gospel Singer Woislager. The Home Board quartet sang. Dr. W. D. Nowlin, of Knoxville, Tenn., read Phil. 3.

Dr. Charles W. Daniel, of Atlanta, Ga., preached the annual sermon, taking as his text Phil. 3:15, "Let us therefore, as many as are perfect, be thus minded." His subject was "A Growing Soul."

"In the third chapter of Philipians, we see not the great preacher declaring the glory of his message, nor the Christian statesman unfolding his plans for a world-conquest on be-

half of Christ, but, Paul, the disciple of Jesus, revealing the ground of his hope and the principles upon which he was ordering his life. He lays bare the very secrets of his heart in quite the most charming piece of spiritual autobiography to be found anywhere.

"The purpose of this revelation is manifest. He is seeking, thereby, to awaken his fellow-believers to a livelier sense of the duty of progress in the Christian life. To Paul the objective facts of the Christian revelation were not more definite and trustworthy, than the spiritual attitudes which condition the acceptance of the gospel and which mark the soul's progress in the appropriation of the same. With all confidence, therefore, he appeals to his own example and says, 'Let us, therefore, as many as are perfect, be thus minded.'

"It is necessary to remember, that in the use of the word 'perfect,' the apostle does not refer to moral excellence, but to the maturity and soundness of their views of the gospel. The contrast is with the 'Judaizers,' that influential body of Jewish believers, who sought to interpret Christianity in terms of Judaism, and to impose upon all believers, as necessary to salvation, the rites and ceremonies of the fathers. The occasion of this conflict has long since passed, but the principles involved appear in every generation. In one form or another the issue is always present as to whether the Christian religion shall be interpreted in terms of law or grace, of works or faith, of flesh or spirit. 'We are the true circumcision,' says the apostle, 'who worship by the Spirit of God, and glory in Christ Jesus, and have no trust in the flesh.'"

Peculiar Force.

"To those who hold to the spiritual interpretation of Christianity, the appeal for spiritual progress comes with peculiar force, because of the presence of two dangerous tendencies that are constantly at work. In the first place, there is the temptation to allow the religious life to express itself as a series of negations.

"A touch of irony is in the word, when the apostle says, 'Let us, therefore, as many as are perfect.' They were liable to fall into the peril of resting satisfied that they were not as others. Error must be exposed; wrong-doers must be denounced; heresies must be avoided; but faithfulness in all these things to work out our own salvation with fear and trembling. On the other hand, there is the constant temptation, that those who rejoice in their freedom from the law, shall permit their liberty to degenerate into license. It is of such people the apostle speaks, when he says, 'For many are walking, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is perdition, whose god is their belly, and whose glory is in their shame, who mind earthly things.' Men may assent to the cross as a doctrine, and discredit it by a refusal to accept it as an experience. They may rejoice in their rejection of the sacramental value of foods and fasts, and yet make a god their own appetites. They may claim that their citizenship is in heaven, while their souls are mundane and grovelling. Their glory is their shame. Their end is perdition.

"Loyalty to the truth is best shown by living it. Christianity's best defense is a Christian. Emerson's phrase, 'What you are speaks so loud I cannot hear what you say,' is only a striking expression of the vital truth that the effectiveness of the testimony of an individual or people is measured by the amount of character back of it. Not only the perils of pride and worldliness, but also the preciousness of the truth we hold, the right of gospel to adequate defense against all critics, and the success of our witness to Christ, from Jerusalem to the uttermost part of the earth, challenge our attention today as never before, and call us back to the fundamental task of translating more worthily into character and conduct the principles we hold dear.

"Accepting the invitation of one of the least
(Continued on page 6)

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EDITORIAL.

Miss Lackey has arranged for a report of the women's meetings, and you may look for a good one.

The vote to consolidate the two mission journals was 590 to 285, after prolonged and earnest discussion.

The devotional hour in the middle of the morning session was a distinct gain to the work of the convention. "In thy light shall we see light."

The Mississippi delegation felt honored in having our mission secretary, J. Benj. Lawrence, made one of the four vice-presidents of the convention.

Missionary H. T. Buckner reported more students in the Graves Theological Seminary (Baptist) in China than have the union theological seminaries.

"The strongest defense of Christianity is a Christian," was one of the many true and scintillating sentences in the convention sermon by Dr. C. R. Daniels.

Editors were not numerous or conspicuous among the speakers at the convention, but be patient, brethren, we always have the last word and a large audience.

The report of the Education Commission was full of truths and facts that ought to have a wider circulation. It would be well if it could be published as a tract and scattered abroad.

One of the Home Board singers, Brother Wolslagel, had charge of the singing at the convention. He had a smile that never faded or wore off, and he knew how to get the people in a singing humor.

Immediately following the convention and beginning May 24, Missionary J. G. Chastain is to join the good brethren of the Unity Association in an enlistment campaign, working around Bolivar, Tenn.

The afternoons were left open for recreation after the first day by the committee on order of business; but with the exception of Saturday they were filled full of important discussions. The convention had no time to play.

The committee appointed to consider the question of consolidating the boards was instructed to decide on the nature of their report by January 1, 1917, and report as soon as possible after that date through the denominational papers.

There were brethren, of course, who seemed desirous of speaking without knowing exactly which side of the question they were on, or whether it had any sides. They wanted to speak. But they were few in number and soon out of the way.

Consolidation is the slogan of today if we may judge by the tendencies of the Northern and Southern Baptist Conventions. The secular press reports the consolidation by the Northern Baptists of the work of their home mission and their publication societies.

The prayer of Missionary John Lowe for divine guidance in the discussion and decision of the report on schools for missionaries' children seems to have been answered. It is to be hoped he will accept the Lord's answer to his prayer and cease the agitation for entangling alliances.

The committee appointed to prepare a tract recommending to the churches a financial program consists of S. E. Tull, J. B. Lawrence, Lansing Burrows, J. T. Henderson and M. H. Wolfe. One good brother who opposed being told how to do it has been in the business of telling others how to do it for many years.

Rev. C. W. Grafton was made moderator of the General Assembly of the Southern Presbyterians at its recent session in South Carolina. Dr. Grafton has been for nearly half a century pastor of the same country churches in Mississippi and his election was taken to indicate the disposition to honor the country church.

There was no chance for the wine to settle on the lees in this convention; it was poured back and forth, so that there was nothing stale about it. To be sure, there was apprehension that some of it might be spilled, but brethren seemed determined to take the chances and the results were satisfactory.

Nobody enjoys hearing a sermon more than a preacher. It was our privilege to hear Drs. F. C. McConnell and Geo. W. Truett. They were quite different and as the Chinese said, "Mutually surpass each other." The former preached a good doctrinal sermon in a Methodist church and the latter sent you away singing glory!

Those who think of Jesus as a mere man, however, wise or good or pure or exalted, have an opinion of Him quite at variance with that of Paul who said of the gospel, "For neither did I receive it from man, but it came to me through revelation of Jesus Christ." The contrast between man and Jesus Christ is plain, purposed and unmistakable.

H. W. Virgin made the statement at Asheville that the figures of the Foreign Mission Board for the past seven years showed that the proportionate receipts of the board were in inverse ratio to the number of secretaries employed. Others were disposed to dispute the statement. It would be well for the facts to be known. Publicity is profitable to all our work.

J. J. Hurt, of North Carolina, stated in the convention that in the South, 13,000 young people are being educated in the state colleges, while 60,000 are being educated in denominational colleges. There must be some mistake about this or it does not include young women, for with them there are at least 3,000 young people in state colleges in Mississippi.

Early arrivals at the auditorium found Pastor C. B. Waller, the host of the convention, in his shirt sleeves working to get everything ready for the comfort of the visitors. He is an indefatigable worker, a splendid general, a man of wonderful common sense who without confusion brings things to pass. He would make a good efficiency commission.

Rev. Robt. A. Sproles died at Tucson, Arizona, ten days ago. His body was brought back to Mississippi and laid to rest at Utica. Brother Sproles was thirty-eight years old, a graduate of Mississippi College and a preacher of unusual ability. He went West several years ago, on account of his wife's health and was at the front rank in service in his adopted state. He was a brother of the late Dr. H. F. Sproles.

There have been few if any conventions in which freedom of discussion was so complete as in the one at Asheville. It was truly a deliberative body in which ample opportunity was given for presentation of opposing views and differences were thoroughly threshed out. That is the only way in which people can be fully informed and thoroughly satisfied after the vote is taken. It is the shortest road to unanimity.

The mountaineers had their inning this year in Asheville, the whole evening program being given over to them. It was a great showing for they seem to have made good and to have justified the expenditure of home mission money in their behalf. Now for a recompense in like manner next year at New Orleans in behalf of mission work in the lowlands. Let us have a showing, both of the needs and the results of mission work among the peoples of that section in various tongues. They have never had a fair chance comparatively.

Secretary Love reported that the office expenses of the Foreign Mission Board were during this last year reduced \$10,000. He also stated that in the last five years the mission force had been increased by twenty-five per cent, but that the receipts had only grown by \$50,000, or about ten per cent. This is genuine efficiency. The demands of the field are much larger, due to the growth of the work. We are suffering present embarrassment, but it would cost more to bring the missionaries home than to keep them where they are.

While watching the mountains from a hotel gallery in Asheville, we were approached by a big genial layman from Kentucky. After several minutes of pleasant conversation, he said, "Preacher, it is easy to criticise, but maybe it won't hurt you. I notice a great many of your preachers use tobacco. I raise it, but I tell you it looks all wrong to see preachers using it. It might have done fifty years ago but not today. I am used to stopping at hotels and hearing traveling men swear and seeing them smoke, but it don't fit in a preacher's mouth. I cut it out years ago." I didn't argue the point.

The Seminary banquet is not simply a social affair in which a dollar dinner plays the most conspicuous part. It is the occasion of some serious as well as humorous speaking. Dr. W. W. Landrum was toastmaster. Dr. Waller, the host of the convention, was made an honorary alumnus and made a strong speech in fine spirit in which he exalted the truth as Baptists hold it. There were present four men who had attended the Seminary when it was at Greenville — Drs. E. C. Dargan, R. T. Hanks, Geo. B. Eager and W. W. Landrum, dubbed the "Big Four" by the last named. Others of this class were attending the convention but not at the banquet. President Mullins spoke of the "Vision of a Greater Seminary," in which he described the forty-four acres in the suburbs of Louisville and the hope of soon having a million dollars worth of buildings on it. Dr. McDaniels spoke of "Ways and Means," showing what must be done to maintain the students' fund. He said those who have received help must help, and that no man had a right to shut out the claims of the students in Louisville from the benevolences of the churches. It was the business of all to foster benevolence, not to quench it. The address of Brother Martin will appear in The Baptist Record.

THE CONVENTION.

It is no exaggeration to say that the convention this year was the biggest in its history, and in many ways the best. There were over 2,100 messengers at the convention and over 1,000 in attendance on the women's meeting. The meetings of the women were held in the First Baptist church and the house was always full. The day meetings of the convention were held in the auditorium, holding probably 3,000, and it was nearly always full, sometimes overflowing. The night meetings and two afternoons were held in the tabernacle, seating probably twice as many. The people staid in the meetings because they were interested and afraid to leave for fear something would happen and they would not have a part in it. There was little hanging around the hotels, less loitering about the doors than for many years, and not much going away on excursions and side trips.

It was a business convention and a busy one. There was but little superfluous speaking, only two or three brethren speaking into the air without something to say, and to the point. There were fewer speeches which had been specially prepared for the occasion. Dr. H. A. Porter made one of this kind, and it was a good one, on the Judson Centennial; but it came very near being forgotten in the rush or crowded off the program. Most of the speaking was done out of a full heart and a clear conviction.

There were definite things done that put us somewhere, that did not leave us to settle down where we were before. We had gotten to where we were not afraid of ourselves and did not hesitate to look squarely in the face, both the facts of the present and the needs of the future. The hosts are going forth with faith in God, in themselves, in the future, in one another, in the greater possibilities of the kingdom, and grace enough to meet them. For some years we have been feeling our way to the light; now it looks like daybreak.

It was a genuinely Baptist convention. There was freedom and co-operation. There was self-respect and mutual respect. The brethren were not in leading strings, nor bound by precedent. They spoke their minds and did it with increasing accent of conviction and regard for one another. There was little to criticize in any speech as being personal or out of harmony with the highest consideration for others; but there was no hesitation in speaking plainly. Last year there was a volcanic rending of the rocks with jagged edges; this year the lava poured itself out. The voice of conservatism was heard and regarded, but the dominant note was a confident, militant aggressiveness. The body was deliberative in the best and completest sense. When a subject was under discussion, it was threshed through before a vote was taken and then it was settled. The brethren evidently thought it was their own business to attend to business and not delegate it into the hands of a few men. They recognized the responsibility and assumed it without fear. It was a Baptist convention also in the sense that the brethren believed in a Baptist program without entangling alliances, and were willing to assume responsibility for it.

The convention was well managed by the local committees. Hotel arrangements were good, though there was some complaint about prices having been raised. The places of meeting were convenient and ample. The arrangements were well thought out and well carried out. Dr. Waller is a skilled general, having had experience in Chattanooga before.

The debt on the boards in which all were interested did not frighten the brethren. That on the Foreign Board was largely provided for by subscriptions in which there was heroic giving. Many women gave their jewelry and some men gave \$5,000 each. But others went away with too many diamonds and some preachers were still burning incense to Beelzebub by puffing at pipes or cigars. It is going to be a year of heroic work to pay off the debts. In some

states there will be a special campaign of sixty days, but in Mississippi it was thought best to add to our apportionment for the year and address ourselves to the task through the ordinary channels.

SCHOOLS FOR MISSIONARIES' CHILDREN.

At the convention last year the Foreign Mission Board referred to the convention the question of a special appropriation for a union school in Central China. It was understood that the missionaries were not agreed on the policy, but from some of them had come a request that the board make an annual appropriation for the support of a school at Shanghai to be controlled jointly by different denominations contributing to it, the school to be for the use of the children of missionaries and not of the children of Chinese. The matter was referred to a committee who should report at the Asheville meeting. A majority report and a minority report were brought in; the former recommending that \$1,000 be given the missionaries in Shanghai for the education of their children with the privilege of using it in the union school, the latter recommending that no special appropriation be made to this purpose, but that the board be authorized to increase the appropriation to all missionaries if needed in order that they may be able properly to care for their children. This matter was given the right of way for one evening of the convention and was thoroughly threshed out. The result showed that the Southern Baptists are resolved upon no union work upon the foreign field. There was no mistaking the sentiment of the body while the discussion was in progress, and the vote was overwhelming and decisive.

The issue was clear cut on the one point of union schools; for those who favored the special appropriation for this purpose, while recognizing that the minority report made as much provision for the children, still wished a joint control of the school in Shanghai which the special appropriation gave. Not that those favoring the majority report spoke openly for union schools. It seemed that they preferred to make an appeal to sympathy, speaking of the hardships of missionaries in separating from their children, but this was not the issue for the other report made provision for them.

It does not commend a cause when a fictitious appeal is made, and the audience was not slow to discover it and condemn it. Missionaries Buckner and Mahon spoke against the union effort, Missionary Lowe speaking for it. Besides these, W. M. Wood, of Mayfield, Ky., and Dr. L. R. Scarborough, of Fort Worth, Texas, spoke against it and Dr. Len G. Broughton spoke for it. The last named did not help his cause, because the people were not disposed to follow the leadership of a man who had gone to London to be pastor of a nondescript church, having in its membership people who have been sprinkled and others who had nothing even called baptism. They thought if we were headed in that direction we had better turn around, and they turned. It is not surprising that his appeal fell very flat. Dr. Broughton is a man of great evangelistic fervor and gifts, but is absolutely unfit for denominational leadership. The sheep did not hear his voice.

If the union school had been approved it would have been a staggering blow to foreign missions. Many who now give would have refused further support. Others would have co-operated under protest and without heart or enthusiasm in it. Now if the Foreign Mission Board will accept this decision in good faith and not seek to introduce this question again, it will greatly help the work. Further, if they will accept it as the mind of the convention and proceed to undo what they have already done in this line, it will mightily inspire the confidence of our people. It was right for them to refer the question once raised to the convention for settlement. Now if they will be governed by this decision in all such matters it will

straighten out a good many interrogation points. We have talked about a Baptist program and pronounced against entangling alliances, now this action of the convention will help to interpret that language so that there need be no question about what it means. The board in its last report expressed the purpose to do nothing that is not approved by the convention and announced openly. This is good policy and will greatly strengthen the cause, especially if they will go back and straighten out one or two kinks that slipped in. We believe in the board and that they understand what is the mind of the convention and will seek conscientiously to carry it out. The mind of the convention is made up and outspoken.

CLARKE MEMORIAL COLLEGE.

Having been pressed into the presidency of Clarke Memorial College, I have set myself, by the grace of God, to do my best.

If some of you are surprised at the selection of the board of trustees, I am more. If some think they might have done better, we are heartily agreed. Be these things as they may, I plead for your prayers, your sympathies and your co-operation.

Although not so planned at first, my family will live in the girls' dormitory, and Mrs. Simmons will have oversight of the girls. She is a good nurse, a good seamstress, and a lover of young people. Those attributes will make her very helpful there.

The college has about fifty acres of land, some of which is already in cultivation. It is my purpose to cultivate some of this with student labor, thereby giving industrious boys an opportunity to help themselves, as well as furnish fresh vegetables for the students at reduced prices. The college also has a dairy which shall be run in the same way. Board will be on the co-operative plan and it will be made just as cheap as efficiency will allow.

The college is well located, being situated on an elevation overlooking the little city of Newton, close enough to get the benefit of its advantages and reasonably far enough removed from its disadvantages.

The faculty will be composed of men and women who have proven their ability and their love for the work.

Being a small school, we shall be able to give our students more personal attention, both in the class room and in the dormitory life.

The graduates of this school are filling positions of honor and responsibility and are filling them well. We hope to hold up the standard.

The college is the property of the denomination, has proven itself worthy, and asks for a portion of the patronage of the denomination.

All inquiries will be answered gladly.

Taking this opportunity to thank those who have written encouragingly to me concerning this new work, and pleading for your prayers, I am,

Yours for service,

BRYAN SIMMONS.

Dr. M. O. Patterson, who fills acceptably the chair of instruction in Bible and ethics in Mississippi College, has for the past eight months supplied the church at Oxford in the absence of Pastor J. B. Leavell, who has been in attendance on the Seminary in Louisville. Dr. Leavell returns the first of June to take up his work at Oxford and the church passed most appreciative resolutions about the service of Brother Patterson, both in the pulpit and in their homes.

The last hours of the convention sounded an optimistic note. R. L. Gillon, mission secretary for Tennessee, read the report on apportionment and made a cheering speech. This found a responsive chord in others who spoke. The apportionment of Mississippi for home and foreign missions is the same as that of last year, except that it is expected that we will raise \$5,000 additional for foreign missions and \$2,000 for home missions, on the debt.

SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 17, 1916.

(Continued from page 3)

of all the saints,' let us go into the laboratory of his Christian experiences and discover, if we can, the permanent characteristics of a growing soul.

The Law of the Walk.

"The first sign of a growing soul, that we find is the ability to reaffirm in the present the first decision for Christ. It is useless to go into a consideration of the matter of growth, unless there is life to begin with. Paul gives in one sentence the story of his conversion, 'But what things were gain to me, these have I counted loss for Christ.' These words put us at once upon the Damascus road, and all the significant incidents of that wonderful hour come to mind. Face to face with Jesus, he renounced all the advantages of birth and position, and repudiated all the merit of his personal achievements. Without reserve, he avowed his new allegiance. The risen Christ was forevermore enthroned in his heart as Savior and Lord. No one can do less than that, and be a Christian in any real sense. No one can do more than that.

"Now, after the lapse of years, with their sunshine and shadows, victories and defeats, joys and sorrows, contemplating from his prison house in Rome the memories of that eventful day, he affirms now what he said then, 'Yea, doubtless, and I count' (present tense) all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.' When he made his calculation of profit and loss at the beginning, it was a venture of faith. Now, after the experience of having actually lost all things, his first decision stands. For fear that some one might think there was a touch of pride in the recital of the losses of his life in order to follow Christ, he adds that the things, which he once regarded as gain, he now accounts as but the refuse of the streets. The excellency of the knowledge of Christ has forever changed his estimate of values.

"As ye have received Christ Jesus the Lord, so also walk ye in Him. This is the law of the walk. Repentance and faith are terms which more correctly define attitudes than acts of the soul. To say the least, they are acts which determine permanent attitudes. In a growing soul, the passing of the years results only in deepening conviction of sin, more determined rejection of sin's dominion, and a more child-like dependence upon the grace of God, made known to us in Christ Jesus. In the soul's first saving knowledge of the Lord, faith is born, hope is born, love is born. It is by these things we live. These are the things which abide.

Affected by Criticism.

"Some are not able to say now what they said when they first accepted the Lord. The blight of unfriendly criticism has touched them. The shock of perplexing providences has disturbed them. The subtle atmosphere of worldliness has enveloped them. They may affect an air of satisfaction that they have outgrown what they call the unreasoned emotions of their youth or that they have cast off the bonds into which they were unduly urged by solicitous friends. Making due allowance for possible mistakes, one can affirm with confidence that they were truer to themselves and to the truth than they are now in their intellectual conceit and waywardness of will.

"The next indication of a growing soul is found in the words, 'I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.' The apostle confesses to an abiding conviction that Christ has a plan for his life. This conviction is transparent in all that he said and did. He ran not as those who run uncertainly. He fought not as those who beat the air. It is easy for us to believe that Christ had a plan for the heroic life of such a man as Paul. Paul would remind us that the proof we need, that it is so in our case, is to be found in the fact of our salvation.

Christ's redemption is always purposeful.

"If one were to attempt an explanation for the vast majority of failures on the part of young men and women to make a success of their earthly careers, they would not be charged to incompetency, to lack of opportunity, or to viciousness, but to aimlessness. To have no goal, to set the hands to no definite task is to leave oneself adrift on the sea of time, tossed by every wind, and destined to inevitable destruction. Certainly the failures in the Christian life of so many about us are due to this fact. Here, too, we may find the secret of the poor-dying rate at which many of our churches are lying. 'Where there is no vision, the people perish.'

"Paul prays for the Ephesians that the eyes of their hearts may be opened, that they might know what is the hope of His calling, what is the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe. To know what God desires and expects as a result of His having called us into the fellowship of His Son, to know how He is enriched when His children measure up to His hope concerning them, and to know the measureless power that is available for us to that end, is to be supplied with direction, inspiration, and certainty for the Christian career.

"Many confess to serious difficulty in determining what the will of God is in any given circumstance. I know of no better answer than that given by Dr. F. B. Meyer some years ago. He said that there is in the British isles a certain harbor which is difficult of access. It is necessary for the captain of a vessel, wishing to enter port, to get three of the harbor lights before him, and with this done he can come safely in. Likewise, when the Bible, our conscience and the circumstance in which we are placed are all in accord, we may be sure that we are in the will of God, and may go forward confidently.

The Greatest Difficulty.

"When full allowance is made for the difficulty of believing that there is a plan for one's life, and for the will of God in a given case, perhaps the greatest difficulty of all is in bringing one's self to an active obedience to the duty that lies next at hand, and about which there is no trace of doubt. The will to do is the condition of knowing. The light which led the Israelites out of Egypt was given for guidance and not for speculation. No fact of Christian experience is more certain than, that when we walk in the light we have, God graciously gives more light. The path of the just is as the dawning light, which grows brighter and brighter until the full grown day.

"Paul exhorts the Colossians, 'Let the peace of God rule in your hearts to the which ye are called in one body.' He addresses the Romans, 'Beloved of God, called to be saints.' He assures the Corinthians that 'God is faithful, by whom we were called into the fellowship of His Son, Jesus Christ our Lord.' What a summons to every child of God! Called to the peace of God, let us have peace with God through our Lord Jesus Christ. Called to be saints, let us walk as becometh saints. Called into fellowship of His Son, let us bear in our bodies the marks of Jesus. I follow after, I press on, if so be that I may lay hold on that for which also I was laid hold on by Jesus Christ. The growing Christian is one who responds to the grasp of Christ by stretching forth eager hands to lay hold on that for which he was seized.

The Exhaustless Ideal.

"Another mark of the growing soul appears in the increasing realization of unattained ideals. Note how it is expressed, 'Brethren, I do not account myself to have laid hold of it.' The calls of the world and of the flesh are 'downward' callings, but the call of God is an 'high' calling, or as the margin of the American revision puts it, 'an upward' calling. Beyond the summit of every attainment of character or

achievement of service, Paul saw other heights to be scaled.

"Paul's ideal had all the definiteness and all the exhaustlessness of Jesus. Hear him, 'That I may gain Christ, and be found in Him, not having my own righteousness, which is of the law, but that which is faith in Christ, the righteousness which is from God through faith; that I may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed to His death; if by any means I may attain to the resurrection from the dead. Christ died for our sins and was raised again for our justification. Therein is revealed the righteousness which is from God through faith. It is at once the power of our salvation and the pattern for our life. Faith cannot appropriate the power and reject the pattern. To this pattern we are committed by our holy baptism, for we have been buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life. The fellowship of His sufferings, even unto death! The power of His resurrection! I account not myself to have laid hold of it.

"In the light of that confession, what must we think of the state of those, who are frequently heard to say, 'I have done my share,' or 'I am going to step aside and let somebody else carry the load?' When one comes to think that he is good enough or has done enough, then all progress in character and service ceases. The gaze of such people is no longer upward but horizontal. Then men begin to compare themselves with themselves, and their piety becomes conventional and their service perfunctory.

"Our own hearts admonish us to acknowledge that it is not always easy to maintain our lives upon the high plane of things spiritual. Youthful lusts have power to lay waste the soul. In middle age, the romance and the aspiration are apt to go out of the life, and one is tempted to settle down to a sensuous ease and to a cynical opinion of the enthusiasms of those who would bring in a better day. In old age, the tendency is to live in the past and to become pessimistic about the future. The psalmist tells us that there is an arrow that flieth by day, a pestilence that walketh in darkness, and a destruction that wasteth at noonday. 'I keep my body under and bring it into subjection,' was Paul's motto. Not until the executioner's axe flashed before him, and the sight of the awaiting crown greeted him, did he ever say, 'I have finished my course.'

"Ne'er think the victory won,
Nor lay thine armor down.
The work of faith will not be done
Till thou obtain thy crown."

The One Thing to Do.

"A further mark of a growing soul is diligence in the use of present opportunities. This is the message in the familiar, but always arresting, metaphor, 'For getting the things behind, and reaching forth to the things before, I press on toward the mark for the prize of the high calling of God in Christ Jesus.'

"Paul thinks of himself as a runner, perhaps at the Isthmian games. He started his race long ago. The goal has not yet been reached. What shall he do? There is but one thing to do, and that is, press on. Make the next stride count for its full value. The use of his feet is conditioned by the state of his mind. He, therefore, forgets the things behind and reaches forth to the things which are before.

"Two ways of measuring progress in the Christian life are suggested by this figure: One is, to look back to see how far you have come; the other is, to fix the eye upon the goal to see how far you have to go. When progress is measured by looking back, speed is slackened, time is wasted, and the prize will be lost. Spiritual progress can be safely measured only by the forward look. Others may note as they please the splendid distance you have come, but for

you to dwell on the sin you have vanquished, the service you have rendered, the money you have given, the good you have done, you are likely to forget the goal, become boastful of your achievements and add one more to the population of the modern Pharisees.

"The only opportunity for living the Christian life and for rendering Christian service is here and now. The past has gone. The future has not come. If we are unwilling to do Christ's will where we are, we cannot do it at all. Frequently the complaint is heard, 'If I only lived somewhere else, or had different conditions, I would do so much for the Lord.' Let the complaint be granted. The fact remains that they cannot be elsewhere than they are. If they are failing here and now, the law of probabilities argues, that they would not likely serve Him in another location and under other conditions.

"Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whate'er it may be;
Think He has chosen you for it,
Work loyally."

Some Preachers Discontented.

"Some preacher, perhaps is discontented with his field. Paul had had better fields of labor than his present location, living in a hired house and chained to a Roman soldier. I do not doubt for a moment that he hailed with delight the call that brought his release after a residence in Rome for two years. In the meantime, he says, 'I am pressing on.' He had learned how to hold himself together, and not 'blow up.'

"Knowing the restless energy with which he traversed continents, the power with which he preached the gospel to multitudes in Asia and Europe, and the wondrous success he had in gathering together in orderly church life great companies of believers and in leading them out into co-operative efforts, we marvel that his soul does not chafe under the limitation of his prison life. The man, whose reach is toward the goal, is, however, never without an opportunity. Attracted by the novelty of his prison pulpit, people gathered around him and heard him preach the kingdom of God and teach the things concerning the Lord Jesus Christ. He assures us that the things which had happened unto him, had turned out rather unto the furtherance of the gospel. His brethren had been made bolder by his bonds. He rejoiced that Christ had been more extensively preached, even though some had done so through envy and strife, thinking to add affliction to his bonds. Concerned for his children in the gospel in other places, he finds time to pour out his soul to them in the matchless epistles to the Philippians, the Ephesians, and the Colossians. The conscience of a runaway slave aroused, Paul leads Onesimus to Christ, and sends him back to his master, Philemon at Colosse, with a letter that carries a breath of heaven in it to soothe and heal the domestic and social disorders of mankind. Not much opportunity, you say? But using the opportunity he had, he won the soldier to whom he was chained, and through this providential channel the water of life flowed into Caesar's household. So well did he use the opportunity he had, that in concluding his letter to the Philippians he was able to say, 'All the saints salute you, especially they who are of Caesar's household.'

Paul's Secret.

"In these ways, Paul the Christian, tells us the secret of the remarkable fact in his life, that though the outward man was decaying, yet the inward man was being renewed day by day.

"Let us as Baptists be thus minded. We stand pledged by our principles, our spirit, and

our purposes to Horace Bushnell's dictum, that 'The soul of all improvement is the improvement of the Soul.'

"The perplexity of our principles depends upon their preservation, not in dogmatic creeds, not in great institutions, but in their embodiment in the life and character of our people, for 'the faith was once for all delivered to the saints.'

"The value of our doctrines for our fellow men can be established only in the measure in which we give a practical demonstration of their power to produce in us Christ-like men and women.

"The efficiency of our enterprises is conditioned upon the extent to which our preachers and people are growing in grace and in the knowledge of our Lord and Savior, Jesus Christ.

"The worth and the power of our institutions, local and general missionary, educational, and benevolent are in proportion as they are animated by the mind and passion of Christ.

"Our safeguard against the seductions of a false sentimentalism and the intimidations of the ecclesiastically ambitious is in our maintenance of our loyalty, our loyalty to Christ, and in our steadfastness in one purpose, that we may finish our course with joy and the ministry which we have received of the Lord Jesus.

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

Foreign Mission Board.

Southern Baptists decline to enter into a union with other denominations in foreign mission work for reasons summarized in the report made today to the convention by the Foreign Mission Board. They were these:

Arbitrary territorial divisions for missionary operations proposed by federation are opposed.

Proposed agreement for an interchange of church letters are held to be contrary to recognized custom among Baptist churches of the South.

The board considers it of primary importance that it control, or control jointly, with other Baptist bodies, the religious instructions given to boys and girls entrusted to its care.

A policy abroad consistent with denominational policy at home is strongly favored.

The Foreign Mission Board points out that this discussion, which has caused some sharp discussions in the convention for several sessions is closely allied to the church union question.

"Southern Baptists are on record by repeated actions of the convention in recognition of that spiritual union which exists among all believers of Christ," says the report, "and in favor of their organized union as soon as it can be perfected on New Testament lines. We reaffirm these sentiments. We would have all our people recognize the bonds of brotherhood which unite Christians of every name, cultivate a large spirit of fraternity, and strive together with others to secure the closest possible impact of our modern Christianity upon the social order for the establishment of righteousness in the earth.

Stick to New Testament.

"We would, however, admonish our people at home and abroad to remain true to New Testament principles of faith and church polity, and by so doing, seek to preserve the unity of the denomination, enlist all of our forces in the holy cause of missions and thus ensure the integrity and success of this work."

The board expresses regret that its dissent is made necessary by a general program of union and co-operation which conflicts at the points mentioned with policies of the denomination. This program, the report says, "threatens to hinder rather than help, Christian unity."

Explaining its objections, the board says it

cannot consent to have any limitations placed on it in locating its forces nor to be put in a position which would forbid its loyalty to "any company of Christian converts who may now or hereafter profess a like precious faith with us." With regard to the interchange of letters, the board declares Baptist churches have a well known standard of qualification for church membership and it shall seek to foster this standard in every land where it sends its missionaries. The board says further that it will not engage in any form of co-operation—hospital, publication or educational—which is not fully reported to the convention and which does not meet the approval of the convention.

The board reports the most successful year in the history of foreign missions. Converts baptized numbered 6,471, and seventy-seven new churches were organized. Missionaries number 315—133 men and 182 women. A foreign membership of 42,630 is organized into 459 churches, ninety-five of which are self-sustaining. Native Christians contributed \$129,561 to sustain the work last year. The missionaries have 694 native helpers.

Receipts of the Foreign Mission Board for the conventional year, including annuities released and loans unpaid, are \$688,415.46. A tremendous debt of over \$105,738.25 is brought forward. The expenses of the board, outside salaries of missionaries on the field, were enormous. Office expenses, \$26,744.49; field expenses, \$17,656.72; miscellaneous, \$5,962.67; interest on borrowed money, \$14,361.67. The total expenses in our land were \$50,552.88.

Sunday School Board.

An extract from the Sunday School Board was read by Dr. I. J. Van Ness.

"The first president of the Sunday School Board was Dr. W. R. L. Smith, now at Chapel Hill, N. C., but then pastor of the First Baptist church, Nashville. He was helpful in many ways to the new board. His words were optimistic for the most part, full of good cheer and inspiring. He said one day in a spirit of admonition and helpfulness, 'Be patient—I give you twenty-five years in which to make good with your task.' And now with the coming and going of the seasons, the full twenty-five years have come and gone. The board has rounded out its first quarter of a century, serving in the things committed to its charge.

Extraordinary Advance in Receipts.

"The year shows a great advance in the board's business, in some respects the greatest in its history. This is a fitting close to the quarter of a century, every year of which showed advance in receipts except one—1897-8—the exception being occasioned by a liberal reduction in prices, but the falling off was not so great as was expected at the time. Total receipts this year are \$452,729.24, an advance of \$56,772.87. This advance is from a healthy growth in business, though unusually large. It shows a momentum of great force for the business itself, and has been cared for in the office with the usual skill and efficiency.

The present war conditions have not, so far as we can tell, affected either the board's business or any other of its departments of work. There is reason just now, however, for some concern because of conditions in the paper market with prices advanced in an unprecedented way and altogether uncertain for the future. For example, the paper used has more than doubled in price, and on present prices the periodicals would, perhaps every one, be published at an actual loss. On the basis of these prices the printers' bills for the year would be eighty or a hundred thousand dollars more than now. Fortunately both the board and its printers are protected by contract, but even this contract is coming toward its end. Because of these conditions the board is carrying a larger balance than usual as a precaution for such an emergency and to safeguard the business interests entrusted to its care. [Continued on page 10]

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

CENTRAL COMMITTEE.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

A Prayer for the Consecration of Men of Means to Missions.

Thou shalt remember Jehovah, thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He aware unto thy fathers, as it is this day.—Deut. 8:18.

If thou hast run with the footmen and they have wearied thee, then how canst thou contend with the horses? And if in the land of peace, wherein thou trusteth, they wearied thee, then how wilt thou do in the swelling of Jordan?—Jer. 12:5.

"How couldst thou hang upon the cross, To whom a weary home is loss? Or how the thorns and scourging brook, Who shrinkest from a scornful look."

If we have a cold heart towards a servant or a friend, why should we wonder if we have no fervor towards God?

—o—

Ogbomoso, Southern Nigeria, West Africa.
Dear little Sunbeams:

My mamma is going to write a letter to you for me. I have just passed my second birthday. Mamma made a cake with two candles on it. I just wish some of you could have been here to my party. I wonder how it would be to have some little white playmates. I am the only little white child in this part of Africa, and I do not remember ever seeing another little girl like myself.

All of the little children here are black, and mamma says they do not know how to play like the children do at home. She says I will have to learn how to play when I go to America, and that I will see lots of strange things over there and have a lot of strange things to eat, such as ice cream. I wonder if it is very good. If you come to see me I will give you oranges and bananas that grow right in my yard.

I will be nearly four years old when I go to America, and I want to know the Sunbeams then. I should love to have a little chum.

I have a cat and a monkey for pets; they play together nicely. The monkey is such a funny little fellow and gets into so much mischief that we have to keep him tied to a tree. He likes to eat bananas.

The little girls in Ogbomoso do not have pretty dolls like my friends sent me, but they play with a big bone or a piece of wood for dollies. I think they love their dolls.

When mamma and papa take me to town a crowd of people will run out to see me and call to their friends to come see the white man's child.

Everybody carries everything on their heads here, except their babies. I carry things on my head. I wonder if I will know how to act when I get to America. I love for mamma to tell me all about America and what the people do there. It seems so strange to me.

I am sending you some pictures of myself, one when I was two years old and I weighed twenty-eight pounds, and one to show you how I like to carry my dolls.

This letter carries with it love and best wishes to all of you Sunbeams, from a Sunbeam in Africa.

Your little friend,

VIRGINIA GREEN.

Lines Given by Mrs. D. Bollen Before the Bogue Chitto Rally Day.

There comes down the ages,
A wonderful call,
A call for you and for me,
It bears on its wings
A message of love
From Him who died on the tree.

It bids us go out
In the highways of sin,
To those who are caught in the snare,
And with this message love fraught
Bring the wandering ones in
And save them from death and despair.

Oh, heed now the Master,
Make ready the feast
And the sin-sick soul set free,
"Inasmuch as ye did it to one of these least
Ye have done it even so to me."

Long He's been calling,
And tender His voice,
As He's pleading with me and with you,
Since we've heard the sweet story,
Our hearts should rejoice,
To carry this message so true.

Shall we give them the gospel?
The ones that are lost?
Shall we tell them He died for them, too?
Or, shall we sit idly,
Not counting the cost
While they miss the straight path of the few?

It may be my boy,
That has wandered away
Far out from the sheltering fold,
Oh, haste with the message,
And do not delay,
He may die out there in the cold.

It may be your girl,
Her feet may have strayed
Far from home and the safeguards within,
While yet we have stayed
The price has been paid
And she's lost in the maelstrom of sin.

Lord, teach us Thy will,
Help us to be true
To the trust Thou has left in our care,
Take us each day and fill us anew
With love for the dying out there.

Help us to be so lost in Thy love,
That when life's race has been run,
And we stand before Thee
Unfettered by sin,
We shall hear that sweet plaudit, "Well done."

—o—

Pingtu, Shantung, China.

My dear Y. W. A. Friends:

By no means have you been forgotten—no, not for a single day. A very bright spot in my memory is your love and thoughtfulness those last weeks before I left our dear home land now five and one-half years ago. And you were so good to me those two years that I spent in the Training School. I feel that I am your representative in this part of God's vineyard.

I want to tell you about my new field and work. As you will remember, I came out to Lai Chow Fu, was there five years; when because of the pressing need here in Pingtu our board and mission asked me to make the move. Being most happily situated in Lai Chow Fu, it was not easy to tear myself away from the dear friends there, both native and foreign. I am,

however, quite happy in my new field. We have a large work here, and my opportunities are manifold.

We have in the county thirteen churches with a membership of almost 5,000; of this number some 2,000 are women and girls. This is my charge, the evangelistic work among the women and girls.

I have as co-workers fourteen Bible women; these are located for the most part one in each church. Much of my time is spent among these churches and many out-stations holding meetings with the women, working with each Bible woman in her own section.

My heart wells in thankfulness every day for these precious privileges, strengthening these babes in Christ and leading the lost to Him. O! the joy of seeing the light of His love break in upon these benighted souls.

I have never known why our Father entrusted me with this great work. Won't you please constantly pray for me that I may be Spirit filled, so that I may do the work that He has for me here. We need the power of His Spirit; nothing else can break down this dense idolatry and superstition. We feel so helpless in the face of it. We can only "plant and water," the "increase" must come from Him. Such a beautiful and soul-satisfying thought "workers together with Him." And you are working here, too, by your prayers and in many ways.

I am writing this at an out-station thirty miles from any other of my nativity. Am out on a three weeks' itinerary this time, have six or more towns on my list.

May I ask some one to tell how many societies we have now? And what is our motto?

Most sincerely yours in His service,
PEARL CALDWELL.

COMMENCEMENT AT CLINTON.

Mississippi College will, on Tuesday, May 30, 1916, close the eighty-ninth annual session with the graduation of thirty-one splendid young men, and Hillman College closes on Monday night, May 29th, the sixty-second annual session with the graduation of eleven young ladies of the highest type of young womanhood. The program of exercises follows:

Friday, May 26th.

8:30 p. m.—Academy Oratorical Contest for gold medal.

Saturday, May 27th.

10:30 a. m.—Academy Graduating Exercises.

4:00 p. m.—Freshman Oratorical Contest for gold medal.

8:30 p. m.—Hillman College Annual Concert.

Sunday, May 28th.

11:00 a. m.—Baccalaureate Sermon, by Dr. E. E. Dudley, Hattiesburg, Miss.

8:00 p. m.—Baccalaureate Sermon for Hillman College, by Rev. R. B. Gunter, Louisville, Miss.

Monday, May 29th.

10:30 a. m.—Sophomore Oratorical Contest for gold medal.

4:00 p. m.—Junior Oratorical Contest for gold medal.

8:00 p. m.—Hillman College Graduating Exercises and Baccalaureate Address by Rev. W. M. Bostick, Columbia, Miss.

Tuesday, May 30th.

10:30 a. m.—Graduating Exercises, Mississippi College.

11:00 a. m.—Annual Address by Hon. V. D. Rowe, Winona, Miss.

3:30 p. m.—Meeting of Alumni Association.

5:00 p. m.—Faculty Reception.

9:00 p. m.—Alumni Banquet.

Dr. T. J. Shipman has just celebrated the conclusion of his ninth year as pastor of the First church, Meridian. In this time 900 people have been received into the membership and nine joined at the beginning of the new year. The Sunday School has so grown that larger quarters have to be provided. On a recent Sunday going he is over 1,500, and a pastor's assistant is now needed.

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MOSS POINT.

The revival services at the First Baptist church commenced the first Sunday in April and continued for twelve days. Dr. R. L. Gollon, of Gulfport, came to us on Monday and staid to the close.

We found Dr. Gollon to be the man to lead us in the meeting. He is a great preacher and captivated our people. The visible results were sixteen additions to the church—a large number for a coast town.

Every department of the work is moving along nicely.

HOMER H. WEBB.

McCOMB.

Last Sunday the Baptist churches in McComb had the following number in Sunday School: The First church, 352; the East McComb, 169; the South McComb, 272, and Whiteman, under the care of the South McComb church, had 149. Total, 942.

J. H. LANE.

BAY ST. LOUIS.

The pastor, H. C. Roberts has just closed a good ten days' meeting with the church here. There were ten additions to the church. Last Saturday night five of these additions were baptized in the baptistry which was used for the first time. There was a good interest among the Christian people who attended. The pastor did all the preaching. There have been sixteen additions to the church since the first of January. The Baptist outlook here is good. We are expecting other additions soon. Pray for us as we labor in this hard field.

When Mr. Lloyd-George was a young country solicitor in Wales, he was riding home in his dogcart one day and came upon a little Welsh girl trudging along so wearily that he offered her a ride. She accepted silently, but all the way along the future statesman, although he tried hard to engage her in conversation, could not get her to say anything more than a timid "Yes" or "No."

Some days afterwards the little girl's mother happened to meet Mr. Lloyd-George, and said to him smilingly, "Do you remember that my little girl rode home with you the other day? Well, when she got home she said, 'Mamma, I rode from school with Mr. Lloyd-George, the lawyer, and he kept talking to me, and I didn't know whatever to do, for you know Mr. Lloyd-George charges you whenever you talk with him, and I hadn't any money!'"

"I guess I'll make a lawyer of Josh," said Farmer Bates. "My wife wants him to be a doctor, and he's sure going to be a professional man; but we'd want to show our confidence in him, and I think it would be a heap safer to take Josh's law than his medicine."

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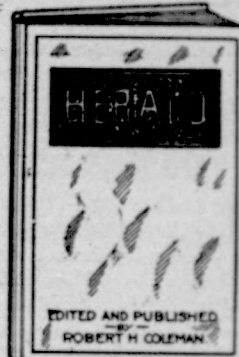
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SOUTHERN BAPTIST CONVENTION

Ashville, N. C., May 17, 1916.

(Continued from page 7)

The Service of Invested Funds.

The invested funds of the board are not idle money laid aside and to no purpose. They are invested in safe interest-bearing securities, and the interest is brought immediately into the business and sent out in denominational service—a denominational asset bearing fruit all the time. The interest this year amounted to \$12,520.10, and contributes largely to what the board could do apart from its own affairs toward assisting other enterprises. These funds, moreover, give strength and sense of security to the board so far as money can make for the protection and enlargement of its operations.

Aggregate of Year's Cash Gifts.

The W. M. U. expense fund	\$ 400.00
The Judson Memorial fund	25,000.00
Foreign Mission Board ..	5,000.00
Home Mission Board ..	10,000.00
State boards for Sunday School work	10,000.00
For permanent Bible fund	5,000.00
Southern Baptist Theological Seminary, at Louisville, Ky.	30,000.00
Sunday School Board's field work	31,421.64
Other denominational work	1,888.86
	\$118,710.50

The quartet sang "Galilee," and the convention sang "Amazing Grace."

Thursday morning the convention assembled in the auditorium. Dr. W. L. Ball, of Virginia, led the devotions, reading John 15.

Dr. H. K. Carroll, secretary of the Religious Welfare League for the army and navy, Washington, D. C., asked that the number of Baptist chaplains now in the army be increased by 100. This increase is made necessary, according to Dr. Carroll, by the recent increase of the standing army. The matter was referred to a committee. It was suggested that the committee get in touch with army officials at Washington in an effort to learn more of existing conditions in the army.

The report of the Education Commission was read by J. W. Cammack, the secretary. The report favored the appointment of a permanent commission, composed of one representative from each state. The object of the commission to be to create further interest in educational work, to oversee the compiling and to supervise in the distribution of educational literature and to gather statistics.

School property valued at \$12,998,000, is owned by the conventions. Teachers numbering 1,430, are engaged in instructing 23,214 students. These schools need \$6,000,000 for equipment. The committee recommended that a permanent commission be formed. The following purposes were named as the objects for which the commission be formed:

1. That the commission shall consist of one member from each state, and it shall strive to arouse this gen-

eration of Baptists to the importance of education, and Christian education in particular, and further to arouse the main body to the importance of maintaining schools under Baptist control.

2. To create and disseminate through state boards of education, suitable literature.

3. To co-operate with the Sunday School Board of the Southern Baptist Convention in the work of developing educational aid in the Sunday School.

4. To assist in the gathering of statistics of educational institutions.

The report states that there are no Baptist schools in the states of Maryland and New Mexico, and the District of Columbia. In the matter of pupils enrolled, Texas leads all other states with 4,037 pupils in Baptist schools. North Carolina comes second, with 3,553 pupils in Baptist schools. In the territory of the Southern Baptist Convention there are three Baptist theological institutions, six colleges for men, nineteen for women, thirty-one co-educational institutions and forty-seven academies.

W. C. James, of Virginia, read the report of the committee on woman's work, and suggested to the convention that the report should be incorporated in the minutes of the convention. The secretaries were instructed to have printed and bound in the minutes a portrait of Miss Fannie E. S. Heck, for fifteen years president of the union, who died last fall.

Judson Centennial.

H. A. Porter announced that the fund of \$1,250,000 for the Judson Centennial had been made up. This enormous sum will be used in erecting churches to the memory of Adoniram Judson, the first Baptist foreign missionary. Rev. T. B. Ray, who has been untiring in his efforts to complete the fund, was tendered a vote of thanks by the convention.

A typewritten list of churches throughout the South that had contributed to the fund was placed on display. The list was fully fifty feet long. The Judson Centennial committee and the field representatives for this work were introduced at the convention. They were given a rising vote of thanks.

A touching incident occurred during the morning session. Dr. Ray was interrupted during his talk by one of the ushers who told him that a lady wished to see him at the front door. Dr. Ray went out and returned in a short time, holding in his hands several pieces of diamond jewelry. He explained that the lady, the wife of a former Baptist missionary, who was at the present time in stunted circumstances, had brought the jewelry to him with the request that it be sold and the money received from the sale added to the Centennial fund.

"The poor woman explained that she no longer had use for the jewels," Dr. Ray said. "This is her mite towards this great work. Let us all get the same spirit."

Home Board Report.

After many years in which the results of the work of the Home Mission Board have yearly made substantial increase over the year preceding, we have the privilege of reporting an even larger advance in

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Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs; 25 cents.

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results than ever in the year just closed. For this reason we are profoundly grateful to God and to our pastors, churches and people, whose support has made possible the happy outcome. We are also gratified at the evidence of increasing interest among our people in the activities of the Home Board as the means whereby our entire Baptist body must give an account of itself as a saving force in the nation.

As an evangelizing agency the Home Mission Board's success outstrips that of all other home mission boards in America, though many of these are great and successful. As measured by baptisms the work of our board this year shows results 5,000 ahead of the remarkable results of a year ago, the total number of baptisms being 43,792. After discounting the proportion of baptisms creditable to co-operative agencies, there still remain 28,680 baptisms creditable directly to the Home Mission Board.

During the last fifteen years Southern Baptists have increased in numbers sixty-one per cent. The increase in baptisms in 1915 was 105 per cent over the increase in 1900. Our mission contributions in 1915 were 353 per cent over those for 1911, and our total gifts to all objects, 333 per cent increase. From 1900 to 1916 baptisms of the Home Board have increased 646 per cent.

The church extension department during the past year has made good progress. In large measure the board has held off from an active campaign in the interest of church extension. This has been done partly for the sake of the Judson Centennial, which had not closed its work. It has been considered inexpedient to have two great extra inter-state activities pressing themselves at the same time upon our people.

Still, our church extension work has made gratifying growth, particularly in the number of named memorial funds. Our campaign has been quietly conducted and the board has had only one man engaged in the service. However, the work has been pressed with vigor, though without a cumbersome and large agency staff. Our women of the Woman's Missionary Union will take upon themselves about one-third of the amount to be raised for the church building loan fund. In fact, they have already decided to put in on their budget. Dr. L. B. Warren, our church extension superintendent, has been ably active, particularly in working among the Baptist women.

Evangelism.

The past year has been the greatest of all years in evangelism. The growth of this phase of the board's work, since it was instituted in 1906, has been wonderful and its advance year by year has scarcely been more gratifying than the large and increasing measure of favor accorded the service by the denomination.

In accordance with the specific recommendation to the board of the convention at Houston, the evangelistic department has this year given a larger attention than before to the needs of the rural churches and those in the smaller towns. Associational campaigns have been conducted with success and many individual meetings in which the evangelists

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acted independently to meet the demands of particular churches, have been conducted with gratifying results, while at the same time the department has proven itself admirably and wonderfully adapted through city campaigns as a means of bringing the gospel message forcefully to bear upon the large and difficult urban communities.

In the publicity phase of our work the work is progressive.

Many of the study classes in our churches have adopted "Baptist Missions in the South" and among these are the two theological seminaries at Louisville and Fort Worth.

It is a matter of joy to us that our Baptist people by their large use of our books are showing such an appreciative understanding of the importance of the approach to the field of mission study through books which set forth the varied activities and ideals of our denominational body. This is the most desirable point of approach to this great field of investigation.

Mountain Schools.

We meet in the center of the Southern highland region. The Home Board maintains in the city headquarters of Dr. A. E. Brown, superintendent of mountain schools. The work is growing more solid year by year. Since the beginning of the mountain schools they have sent out 350 preachers, 200 lawyers, 225 doctors, thirty trained nurses, thirty missionaries, 2,500 public school teachers, 900 for mercantile pursuits, forty for work in banks and eighteen members of the legislature. Less spectacular, perhaps less impressive in our popular thought, but of even more immense significance in the transformation and enlargement of lives in a large section of our civilization, are the thousands of highland boys and girls who have returned to their own homes, where their quiet and unheralded influence in church and home and community is all the while leavening the lump and making mightily for the enlargement and betterment of our 4,000,000 mountaineers and their beautiful country.

Before the convention this year

the board is specifically stressing two features of our work—church extension and mountain schools. We call attention to the beautiful booklet on the latter subject, "The Strength of the Hills," which may be had at the Home Board booth and at the woman's meetings, and also to the "hall of fame" to be had at the same places, which attractively sets forth the growth of the church building loan gifts.

Cuba and Panama.

The work is being substantially done in Cuba and the finishing of the canal has facilitated the bringing about of more permanent conditions in our work in the Canal Zone. Between the Pacific terminus of the canal and the heart of the city of Panama the board is erecting an admirable house of worship which promises to be the center of a strong and wholesome missionary influence. In other places the work has taken on more of permanency, as is shown in Superintendent J. L. Wise's report elsewhere.

Though he has been distressed on account of illness of his two children, which made it necessary to bring them to the mother's home, Greenville, S. C., Superintendent M. N. McCall and his valiant group of native missionaries and American helpers have done a great work this year in Cuba. The growth has not been spectacular, but the solidity and strength with which our superintendent and co-laborers have through the years gone about laying the foundations is giving the work among the people in Cuba an influence which is wholesome and blessed in the extreme.

Finances.

We report a deficit amounting to \$72,308. In explanation we call attention to the unsettled condition of affairs which has obtained in the South since the opening of the European war. No financial benefit has yet accrued to this section from that cataclysmic conflict. Our banks are full of money, but it is not circulating freely among the people.

Our receipts from the state, including evangelism, total \$370,590.

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while the total last year was \$387,508.

The gifts in some states have made an increase. In Texas at the crucial time heavy rains descended and did much to cut off the receipts. If Texas had not had this misfortune, it is doubtful whether we would be at all behind our receipts for last year. Many intra-state claims have been pressed during the year in nearly all the states. Not all of these have been on the large scale of the \$250,000 educational fund which has been raised in Texas, but all of them have meant an increased pressure for the local needs. At the same time there has been an enlarged demand in the field of the intra-state activities of the Home and Foreign Boards, though the demand has not yet received an accentuation proportionate to that of these extra intra-state activities.

The outlook is good. There is no ground for impatience, but much for hope, cheer and gratitude. The Lord has graciously blessed us and blessed the work of our hands. Whenever apportionments are made, a given percentage is assigned to various objects. Manifestly it is desirable that a percentage of time and attention be given to the various objects fostered in each state, which shall be in proportion to the amount to be raised for each of the various objects. A just distribution of emphasis is necessary to the autonomy of the convention and is in the interest of all our benevolences.

We feel we must reiterate our plans for larger attention among our leaders and churches to early, systematic and proportionate giving. Our cause would be materially helped if one-twelfth of the apportionment was sent monthly as our brethren in Kentucky have done during the last twelve months.

In evangelism, under the leadership of Secretary Bruner, during the past year there have been twenty-eight evangelists. There were 20,709 baptisms, and total additions, 27,714. The net cost to the board is \$19,306.26.

In the Virginia mountains we have two schools with eleven teachers and 253 students; in the Kentucky mountains we have three schools with twenty-two teachers and 571 students; in Tennessee mountains we have seven schools with thirty-two teachers and 1,163 students; in the North Carolina mountains we have nine schools with fifty-five teachers and 1,610 students; in the South Carolina mountains we have four schools with seventeen teachers and 494 students; in the Georgia mountains we have five schools and twenty-three teachers and 733 students; in the Alabama mountains we have four schools with seventeen teachers and 505 students, making a total for the mountain region of thirty-four schools, 177 teachers and 5,319 students. The number of ministerial students enrolled during the session was ninety-four. The number of conversions among the students was 339.

The Cherokee Institute, located at Murphy, N. C., having served its purpose, was discontinued at the close of the last session. We have not up to this time disposed of the property. This property would make a splendid sanitarium or hospital, such

Mississippi Woman's College

The session closed with enrollment of 270. Next session opens Wednesday, September 20th, 1916. Send \$10 to secure room. Room fees for next session are coming in almost every day. Our graduates receive Professional License to teach in Mississippi. A student who has finished a Standard Eleventh Grade enters our Freshman class by certificate. We have a modern Kindergarten, Primary and Preparatory Grades. Voice, Piano, Violin, Expression, Art, Domestic Science and Teachers' Course. Board, laundry and literary tuition in Boarding Dormitory, \$214. The same in Industrial Home, \$144. Send for beautiful new catalogue. Special care taken of very young girls.

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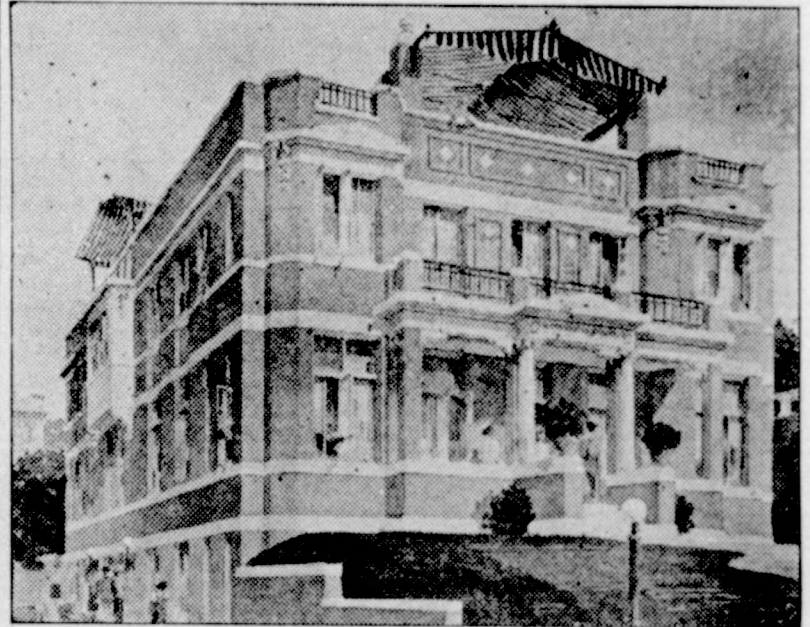
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an institution being greatly needed in that part of the mountains.

We sustained the loss by fire of the girls' home of the North Greenville Academy, South Carolina. The building, while not very valuable, was serving a purpose, and the fire coming at the time it did, made the loss quite serious. The building was insured for about one-half of its value. The trustees and patrons of the school met immediately after the fire and commenced to perfect plans for the erection of a new building, which is being planned along lines which will make it much more desirable than the one destroyed.

We opened a new school at Mountain Park, in Surry county, North Carolina, and we were fortunate in securing for principal, Prof. R. O. Sams, who brings to us ripe experience acquired in educational work of South Carolina. The school is located on a seventy-five-acre tract of land. One building has already been erected.

Report of Cuban Work.

A resume of what has been done during the year is as follows: Thirty-six workers have been employed, of whom twenty-four are ordained preachers, three unordained preachers, three teachers officially appointed by the board and six teachers employed locally and paid from tuition receipts. Forty-three churches and stations have been attended. In a total of 1,340 weeks of labor, 1,924 sermons were delivered, 1,075 prayer meetings held and 15,141 religious visits were made. The churches received a total of 157 members, of whom 127 were by baptism. The workers distributed 1,033 Bibles and portions, and 267,315 pages of tracts. The total membership of our churches is at present 1,876. The churches contributed a total of \$4,065.82 for all purposes, during nine months of the year. On account of a change of date in our annual meeting, we had a conventional year of only nine months, which affects the financial part of this report.

Nine months' day school report a total enrollment of a little over 400 pupils, and have continued the work throughout the school year.

Work Among Indians.

Contrary to the general thought, nearly one-half of the 300,000 Indians still in America are in the Southern Baptist Convention territory. The greatest group of Red men are in Oklahoma, where there are 118,000. There are in New Mexico 22,000, among whom no mission work is being conducted, and in the North Carolina mountains, not more than fifty miles from where this

convention is meeting in Asheville, are 8,000 Cherokees, among whom before the Civil war and during the war, the Home Board conducted a successful mission work, but who have since that period been entirely destitute until our Presbyterian brethren started a work among them within the last year.

There are two negro missionaries employed co-operatively in Southern Illinois and two others employed entirely by the board in its evangelistic department—Richard Carroll and J. W. Bailey, both of these men of proven worth.

The National (Negro) Baptist Convention has had some interneine troubles recently, but that has not restrained our board from conducting the work among the black people which it has in the past years. On prima facie evidence we have continued our work with the old organization, but under a more strict supervision than ever before. About forty missionaries have been employed among the negroes, some of them being engaged in what is called the New Era work; for detailed facts see table accompanying this report.

The fifteen minutes given to devotions were conducted by President L. R. Scarboro, of Texas. He spoke a little while on Mark 2—the paralytic—healing and saving. There was a beautiful hush during this period—Jesus was present.

Missionaries Speak.

Interesting addresses were delivered yesterday afternoon by returned missionaries. J. G. Chastain, of Mexico; E. G. MacLean, of Africa; J. B. Stewart, of Italy; J. L. Galloway, of South China; H. F. Buckner, of South China; E. T. Smuggs and C. M. Hartwell, of North China, told of the needs of their fields. Last night addresses were delivered by S. G. Pinnock, of Africa; John Lowe, of China; E. A. Jackson, of Brazil, and C. J. Lowe, of South China. Each man was allowed ten minutes and the great audience gave close attention as the conditions and needs of the various fields attracted their attention. Rev. John Fetler, a Russian Jew, told of the Baptist conditions in Russia.

One could not fail to notice that in the prayers everything was remembered but the churches. Every leader would plead for blessings upon secretaries, boards, the president of the convention, and sometimes mention the pastors, but entirely leave

out the churches, whence comes our help.

It was a very tender occasion when Dr. Ray introduced Missionary E. M. Louthan, of China, who is at home on a furlough. His wife is in a hospital for treatment and his baby is very low from spinal meningitis, and neither expected to live.

Seminary students in Louisville, Ky., send a telegram of greeting and challenge the convention by placing their lives against our money. A reply was ordered sent to these young students.

M. Fetler, who is banished from Russia because of Baptist convictions which he persisted in proclaiming, was put behind the bars by their priests, and kept there in the filth and vermin for some time and then banished to Siberia, then to America. His speech thrilled the convention. His faith is strong. His hope is bright, and the Lord blesses everything he takes hold of.

Thursday Night.

The spacious tabernacle was well filled at an early hour. Seven thousand people gathered to hear the proceedings of the convention. Vice-President B. C. Henning presided. Dr. W. D. Powell led the prayers. The quartet sang. Dr. Geo. W. McDaniel read the report of the committee on foreign missions. The committee made some important recommendations which were referred to a special committee to report at some future time. The hour for the consideration of the report of the

committee on foreign missions had arrived. The missionaries from China, Africa and Brazil made short speeches. It was an interesting sight to see these heroes of the cross—twelve or fourteen in number—lined upon the platform, all of them looking worn and sick, but anxious to plead for their fields. Secretary J. F. Love, of the board, was recognized by the president. He said, "We are spending \$25 here at home for every dollar we give for the evangelization of 700,000,000 people abroad and yet the Foreign Mission Board last year, notwithstanding all of the obstacles, made the greatest record ever made during its long and successful history. We organized seventy-seven new churches on foreign fields and baptized over 6,000 converts. This is the time when sacrifice is needed. The open doors of the world call. The Baptist brotherhood must do big things. The debt must be paid and it can be done in thirty days if every pastor, every editor, every man and every woman will do the best possible."

In the very opening of the session, Rev. George W. McDaniel, of Richmond, speaking for the special committee to which had been committed the annual report of the Foreign Mission Board, read the report of the committee. It was a surprise all the way around. The report was brief, and after words of commendation for the board and reference to its successful year's work, the report recommended that The Foreign Mis-



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Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University, N. Y.

Prof. Perrin H. Lowrey, our professor of English Literature, has recognition as a writer throughout the country. His poems are accepted and paid for every week by such publications as McClure's Magazine, Collier's Weekly, The Ladies Home Journal, Judge, etc. Four years' college course in Literature.

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sion Journal, the organ of the Foreign Mission Board, and Home Field, the organ of the Home Mission Board, be consolidated, and that the publication of the consolidated journal be in the hands of the Sunday School Board, and further that the Woman's Missionary Union be requested to combine their publication—Royal Service—with the proposed new missionary magazine.

The next recommendation was still more surprising. It said that hereafter the Foreign Mission Board should have but two secretaries—the corresponding secretary and a secretary for the editorial and educational work. Expressing appreciation of the services of the field secretaries, the report recommended that they be discontinued. Further it was suggested that the current expenses of the Foreign Mission Board should not exceed the present expense budget and that the board have access in the future to all churches and asked that state secretaries co-operate along that line.

The effort of the laymen to raise the debt on the boards proving to be a failure, this was an hour of intense interest. Something must be done. Depression was felt everywhere. Dr. Geo. W. Truett, of Dallas, Texas, is a native of the "Land of the Sky." It is impossible to report the impassioned appeal of Dr. Truett. It was a holy hour; strong men wept and trembled under the force, unction and earnestness of the appeal. Spontaneously a collection began and about midnight more than \$100,000 of the debt had been paid in. One Mississippi brother gave every cent he had, and waked up to find he had to borrow something to get home. Women pulled off their jewelry and men brought their watches and laid them on the plate.

Dr. A. V. Rowe, our own beloved, led the great throng in an unctious prayer to a throne of rich grace. Wonderful spiritual force and uplift came as a result of this earnest prayer. The debt now amounts to \$250,000. It looks like a mountain. It is a mountain. But there is now a mighty lever underneath it. It was decided to give sixty days to liquidate this debt.

Friday Morning.

Dr. E. C. Dargan, of Georgia, conducted the devotions, reading Ps. 67, and leading in prayer for our churches. It sounded good to hear some one pray for our churches.

The reports of the treasurer and auditor were read and adopted. The committee report on "World Conference on Faith and Order" was read by Dr. Burrows. It was in part:

"The question has not been whether such a conference should be held, but whether there is a willingness among divergent bodies of believers in the Lord Jesus for such a movement to be undertaken. The question has not yet been affirmatively decided.

"The attitude of congregational bodies, and notably of the Baptists, has been that of watchful waiting to ascertain if there is any indication or willingness on the part of prelatical bodies to enter into the discussion. Thus far no such indication is evident, except the attitude of American Episcopalians, who have led in the movement on this continent. American Baptists are not yet ready

to yield assent to the sacramental theories upon which prelacy would seem to rest as upon an essential foundation. They are as strenuous for an authoritative utterance as the most prelatical communions, but with them it is the authority of the written Word rather than the authority of official interpretation of the Word.

"With many denominations of this country such a conference as is hoped for will not only be possible but really desirable. Whether Southern Baptists should enter into the proposed conference with long established prelatical communions or Europe would require an utterance from them which they have not given.

"Emphasis is laid upon the indisputable Kingship of the Divine Christ, for this foundation of Christian faith appears in every utterance of the divergent denominations. If it is possible to build on that sure foundation stone to the exclusion of human tradition and strained deduction from isolated Scripture utterances, we surely ought to lend countenance to a movement to advance that unity of Christian belief and practice for which there seems to be a general demand.

"The commission recommends continued participation in the movement for Christian unity, pointing out that America offers the greatest hope for an ultimate union through independence of established churches. It strongly urges that the divisions existing in large denominations of this country should be reconciled among themselves and their separated groups united as a step toward the unity sought. But all this must be accomplished in conformity to New Testament ideals and teachings. On no other basis can Baptists unite."

(Concluded in next issue)

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According to the latest census returns there are, in this country, exclusive of Roman Catholics, about 25,500,000 church members, of whom nearly 8,000,000 (including the "Disciples") are anti-pedobaptists. Practically all the others are pedobaptists who tell us that they conscientiously hold to the rantism of infants. That is to say, the pedobaptists (exclusive of the Roman Catholics) number three times as many as do the anti-pedobaptists. In every undenominational religious assembly the pedobaptists outnumber the anti-pedobaptists two to one; and while this proportion is diminishing from year to year, there is no probability that the practice of infant baptism will disappear for many generations yet to come. The two practices are irreconcilable and will doubtless continue as they are. How then is any genuine union possible? Baptists will always continue to baptize those who come to them with only their pederantism, and, in so doing, they must always offend those who adhere to the pedobaptist view and practice. Let us look this question squarely in the face, with no dodging. There can be no compromise.—Watchman-Examiner.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

THE CALL OF THE WEST.

Acts 15:36; 16:16.

Introduction.

After the events as recorded in the studies of last Sunday's lesson, Paul and Barnabas disagreed concerning the taking of Mark with them, and so the two great missionaries go their respective ways, Paul taking Silas with him and Barnabas taking John Mark with him, the latter going to Cyprus, the native country of Barnabas. This second missionary journey was intended so far as Paul was concerned to include in its course a visit to the churches which had been established, for Paul said let us visit our brethren and see how they do. "Man proposes, but God disposes," so a larger field was opened up to Paul for this second missionary journey. This journey would likely occupy as much as three years. When they reached Lystra, they met Timothy, the son of a Jewess, though his father was a Greek. To conciliate the Jews, he circumcised this young man.

Lesson Teachings.

Forbidden of the Holy Ghost.—Now when they had gone throughout Phrygia, and the region of Galatia, they intended to go into Bithynia, but the Spirit suffered them not. Possibly it was not Paul's purpose to spend much time in Galatia, but it seems that he must have preached the gospel to the various Celtic tribes of that district. And yet his work in Galatia is of special interest to us, because until this day, these people have lineal representatives in the Celtic-speaking peoples. The average man, moderately informed in history, will recall how, in early days, before the Romans became so formidable in world activities, the Celts or Gauls invaded Italy and sacked Rome, it is not so generally known that it was the same wave of invasion which brought the Gauls to Rome led another company into Asia Minor. It was on his second missionary tour that Paul paid his first

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the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

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visit to the people of Galatia. It seems that Paul's idea was to preach in large cities, and possibly was hastening on through Galatia, when the Lord "laid His heavy hand upon the apostle and delayed his course that he might be able to see how the gospel could tell upon Gauls and Celts even as upon other nations." Paul seems to refer to this fact in Galatians 4:13, "Ye know how through infirmity of the flesh, I preached the gospel unto you at the first." It is supposed that Paul fell sick or suffering with his chronic troubles, he was delayed a while, which he used in preaching, for Paul was not a man to be idle, provided he was not bedridden. This visit, a mere accident, yet it produced the epistle to the Galatians, which sets forth a splendid description of the peculiar characteristics of the Celtic people.

Paul's Vision.—It was Paul's purpose to go into Bithynia, but the Spirit did not suffer him. While at this time Paul was forbidden to go into Bithynia, yet afterwards, this district became "rich in Christian churches, and was one of the districts to which Peter some years later addressed his first epistle." The Holy Spirit had determined to use Paul for service among the Gentiles, and left the work among the scattered Jews to Peter and his friends. Paul had already been prepared in some degree to receive the vision. Our attitude toward God has much to do with the vision of what God wants us to do. Paul lived in an atmosphere of divine communion. He seems, as no other man ever did, to have cultivated a divine presence. "There is a sort of God's dear servants, who walk in perfectness, who

perfect holiness in the fear of God, and they have a degree of charity and divine knowledge more than we can discourse of, and more certain than the demonstration of geometry, brighter than the sun, and effulgent as the light of heaven."

At Philippi.—This city was founded and built by King Philip, the father of Alexander the Great. After the Romans had become masters of Greece, Philippi became famous because of the place where was fought one of the world's great battles, on the one side, Brutus and Cassius, and on the other Mark Antony and Augustus. This battle decided the fate of the empire, and influenced the course of the world's history as few other battles have done. At the time of Paul's visit the memory of the battle was still fresh, and the outward and visible signs thereof were to be seen on every side. The original name of Philippi is said to have been Crenides, which means a place of streams. Near one of these streams the Jews seem to have had a place of prayer. It was here that Paul preached his first sermon in Europe, and Lydia was his first convert, a Jewess by blood, a Thyatiran by birth and a dyer in purple by trade. Women have all through the Christian ages played a prominent part in Christian activities. Even in the days of the sojourn on earth of the Master, women were prominent in His teachings and workings. Their devotion has always been noticeable. It seems that there is a cause for all this. They are closer to the children than the men, and first impressions made on children are very telling on their destinies. Women realize in this day that it was the religion of Christ that has been so influential in delivering them from the position of a slave and has put them on an equality with their husbands and brothers. The story of Lydia is the story of every one who has been saved. Hear, believe, sav-

ed. The heathen can be saved just as easily as any one else, provided he hears and believes. Note that Lydia began her new life with service. But note again that while Lydia is not any more spoken of, her treatment of Paul bore much fruit. Her language to Paul would indicate that she was willing to consecrate her property to the service of the gospel that had done so much for her.

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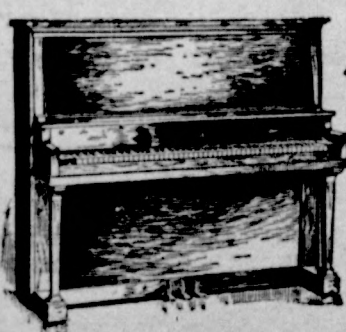
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MRS. S. E. BUCKLEY.

The subject of this sketch was born in Jasper county, Miss., February 3, 1848. Her maiden name was Culpepper, a half-sister to J. P. and B. Culpepper, well known as Baptist preachers. She moved with her father when young to Lawrence county, joined Crooked Creek church about fifty years ago and was baptized by Elder Thomas Price. Married Brother S. E. Buckley, October 13, 1869; mother of six children—three sons and three daughters. Two of her sons had gone before their mother. Rev. J. O. Buckley, her preacher son, remains to preach the gospel his mother so much loved. Her devoted husband is left with the assurance that she has entered into the joys of her Lord and awaits his coming. Hers was a beautiful Christian life and an inspiration to all about her.

She was a member of the church at Arm at the time of her death, May 4, 1916, and buried there May 5th. The funeral services were conducted by the writer, assisted by Rev. J. C. Buckley, brother to her husband.

R. DRUMMOND.

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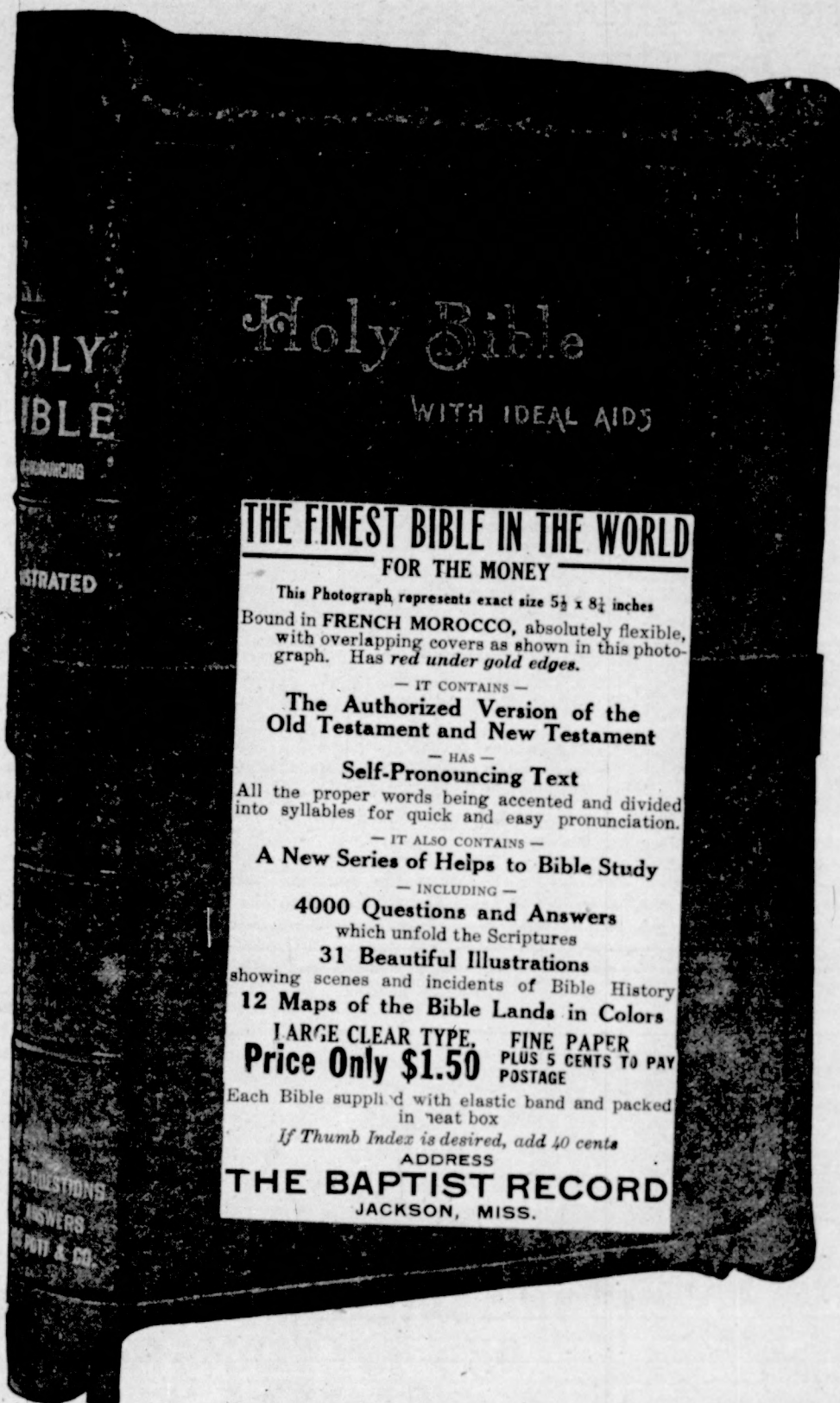
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